THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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SERMON

[illegible] YOUNG, SEPTEMBER 22, 1861.

[illegible] I will now explain a little to all who are this time to hold a blessing on the heads of [illegible] or to speak to such [illegible] or [illegible] here. When I blessing is asked upon the heads of [illegible] persons, you cannot [illegible] that [illegible] the Church and [illegible] world. I want brother Hunter to be the [illegible] of this [illegible] I want [illegible] of the [illegible] I want [illegible] all my [illegible] While the [illegible] I want [illegible] to [illegible] that the people can [illegible] that the [illegible] may be [illegible] to all the [illegible] Naturally, I [illegible] the [illegible] [illegible] to the [illegible] of the congregation [illegible] have an opportunity to join in the worship of God, whether we abide in it or not.

When any one rises to preach, pray, sing, exhort, or bless the sacramental emblems, let him do so with voice sufficient for all to hear.

I am highly gratified with brother Calkin's report in relation to the Foreign Missions. We understand the situation of the brethren in those Missions; and one fact we wish the Saints at the gathering-place to understand. How many hearts are now ready to receive what I am going to say? How many of you can receive the sentiments I will now advance, and treasure them up—make them more choice in your feelings than the pure gold? They are worth everything to us and to the people abroad. Do you know that here is the standard, the nucleus, the fountain, the head for all the exertions of the kingdom of God upon the face of the whole earth? Now, let the Saints in this congregation droop in their faith, and that spirit will spread, before to-morrow morning, throughout the vast domain of this creation. Every Elder that goes abroad is a witness of this fact. This spirit spreads through a telegraphic influence, or force, that is independent of wires. Let this people at the gathering-place wake out of their slumbers, gird on their armour, and go forth like men of war against wickedness, and every Branch throughout the Church feels the influence in a very short time: it is speedily imparted to all creation. The wires, as it were, are set, the lightnings flash over them, and all feel the influence when we are doing our duty here. It all depends upon us here. "Are we not obliged to send forth Elders?" Yes, for helps and governments, which are all necessary to God's work. Here is the kingdom, the Priesthood, and the power. Here are the eyes, and here is the nose: the head and the body are here, and every component part that comprises the kingdom of God upon the earth. The small Branches abroad feel the impulse of the spirit here, whether it is for good or for bad, whether it is for information, for forgiveness, for life, for faith, for light, or for power, or apostacy; the whole Church throughout the world feels the spirit that predominates here. Hear it, O ye Saints, and profit by it. We are sending forth our Elders; and do you think that it is in our power to tie their hands? If the hand that has sent them forth into the world to preach the everlasting Gospel goes to sleep in its armour, wallows in wealth, or in anything that is this side of the power of God, our Elders are at once tied, they feel the oppression, are trammelled and weakened, and will totter and fall, unless the head is wide awake for them.

Brother W. C. Staines, in his remarks, wished the Saints here to remember him in their prayers. Thousands here will hold him up in their faith and prayers. I wanted to add to his life on the earth, which going on his mission will do, even many years, if he does his duty. Such will be the case with brother John Needham. They are merchants, and have heard that they are sent on this mission because they are speculators. I do not know anything about that, but I feel that it is time that William C. Staines went on a mission: his life is worth more than the gold which he gathers from the sale of the goods he deals in. He is going on a mission, and is going just right. Brother Needham has been a merchant from his youth, and brother Staines has been a tiller of the soil. I have not the least fault to find with either of them; but brother Needham would probably die in a short time, were he to stay here. If he goes on this mission, he will probably live many years to do good, and be richer than if he stayed here and followed merchandising. We have called them because we want them to go, and we wish them to go their way rejoicing.

We have promised the Missionaries, if they will live according to the manifestations of the Spirit and preach the Gospel by the power of God sent down from heaven, that they will feel more of the spirit and power of their calling than they have ever felt before. Do you think that we are always going to remain the same size? I am not a stereotyped Latter-day Saint, and do not believe in the doctrine. Every year the Elders of Israel are improving and learning, and have more power, more influence with the heavens, more power over the elements and over diseases, and over the power of Satan, who has ruled this earth from the days of the fall until now. We have to gain power until we break the chain of the Enemy. Are we going to stand still? Away with stereotyped "Mormonism!" I have more power than I had last year. I feel much stronger than ever before, and that too in the power of God; and I

fed as though I could take the people and bring them into the presence of God, if they only hearken to counsel. Do you think that I am improving? "Yes." Keep up, then; keep your places, and follow in the track.

The kingdom of God is all that is of real worth. All else is not worth possessing, either here or hereafter. Without it, all else would be like a dry tree prepared for the burning—it is all consumed, and the ashes are driven to the four winds. Let the brethren who go upon missions go with the power of God upon them, and shun every appearance of evil, love the Gospel, and cling to the Lord. Seek unto him by day and by night, that you may have his Holy Spirit to be with you to guide your feet and your affections, and give you wisdom to ask and answer questions; then you will not be apt to fall into temptation and be caught away in the snares of the Devil.

So far as I have learned, the brethren and sisters have most liberally responded to the call made on them last Sunday for sending forth the Elders. I have not a full list of the contributions, or I would report it to you to-day. A few of the Bishops have reported to me what their Wards have done, but I have not learned the full amount that has been collected. So far as I can learn, the Saints have felt the responsibility that is upon them. It belongs to us to send the Gospel to the uttermost parts of the earth, and it belongs to the Elders to preach it. Some may say that the Elders ought to start from here without anything, and go into the world and get their support. You who have never given anything, since you have been in the Church, for the spread of the Gospel, have an opportunity to begin now; and those who have always been on hand to help will help more; and between the two classes, we shall receive enough to send the Elders abroad, and sustain their families during their absence, so far as their families need assistance.

I wish the Elders to go forth as I have taught them. If you have a clean shirt and one to be washed, then be satisfied. If you are clothed so as to be comfortable, be satisfied, and do not let your minds reach out after anything only to preach the Gospel and gather the seeds of men. That is all the business you have upon your hands—it is your whole mission; and trust in God to get home, trust in the Lord to go from place to place, and the way will be opened for you. And when you start to come home, if you have more than you need to bring you home, without bringing a dress-pattern for your wife or children, and though, when you reach home, your over-clothes will be worn to strings and tatters, if you have five dollars more than you need to defray your expenses on your return, help the poor Saints with it, and I will warrant you more food to eat, more clothing to wear, and more friends in heaven and on earth, more houses, lands, and possessions than you would have, were you to bring home rich dresses for your wives and expensive clothes for yourselves, with your minds shrunk with covetousness and love of the world.

I have been striving with my brethren all the day long to build up the kingdom of God. As long as Joseph lived, I laboured with all my might with my brethren. In the days of the Prophet it was proven to a demonstration that he could not bear off this kingdom without temporal means. If this was absolutely necessary in his day, why not now? Elders of Israel have taken a course, those who have been to Australia, to the East Indies, to California, San Bernardino, the State of New York, Philadelphia, and other places in the United States, and those who have had charge of the European Missions, to keep every dime out of my hands. I will not suffer this any longer. They require me to bear off the kingdom of God, and they would keep every dollar from me, if they could. I am satisfied with the brethren, for they seem to have supposed that this kingdom was a kingdom of merchandise. I do not say that the brethren have done as they have with their eyes open, for they are as good men as ever walked on this footstool; but they have been mistaken. This is the kingdom of God to gather the poor, for the poor are the people of God, and they shall inherit the earth; and if you make merchandise of anything, buy the souls of the children of men and bring them into the kingdom of God and lay them at the feet of Jesus.

Every person who knows anything about life must know that it requires means to carry on this work; and that means I shall require, from this day forth, to be at my control, and not at the beck and call of every Elder; and at the same

time they make me gather the poor and pay all the debts of the Church. We want to build the Temple walls on this Block. We now support thousands of people, and wish to support thousands more. They want hats, coats, shirts, dresses, tea, coffee, and sugar. The wife wants the comforts of life to give to her husband while he is laboring hard, and for herself while she is knitting stockings, &c., for the hands. The Elders abroad are wallowing in their riches, and there are women here before me in their silks and satins that have been bought with money that belongs to my purse. They shall not do this any longer. I wrote to brother Cahlin to give me a history of matters abroad. He has done so. In the emigration operations of one season, Church funds were kept out of my hands by Elders, and they rolled seventy-six thousand dollars of Church indebtedness on me to pay, and that too without the least notification until it was all transacted and done. While the Elders were buying the best silks and satins for their wives, and the most expensive clothes for themselves, with the money that I ought to have controlled, (going out preachers and coming home merchants, with their pockets full of money and drafts,) I have had to take the old worn-out horses and the old toothless cows, and the potatoes and wheat, when they would not bring money, and make a shirt of a shirt, and a shirt of a shirt, and a pair of breeches of a shirt, and then make another shirt to get hold of money to keep the work in motion. If I was not one of the best financiers on the earth, we should have been in trouble to-day; and all I know, God has taught me. I have been obliged to ask brother Wells to work like a slave to deal for me here and there and change property, and to keep him running till he was almost run out; and now the people are teasing him all the time, for they want dresses, shirts, boots, pantaloons, &c., and he has nothing to give them, while some are rolling in wealth.

I am going to make the Elders of Israel help to bear off this kingdom, or I will scourge them until they do. "How is it with yourself, brother Brigham?" I would rather wear gray homespun than your fine broadcloth. I have it made up; but, to please my family and the people, I wear such as I do. I would as soon wear a good home-made coat as a coat of the finest cloth in the world. As to food, my greatest luxury is good potatoes and a little good, clean, sour buttermilk. Such fare is good enough for Brigham.

Now, let me say to you all, and now, O Israel, You have either to give me the control of the Church funds and put your Tithing properly, or take the responsibility of bearing off the kingdom. If the Twelve Apostles and the Presidents of Seventies and the High Priests will take the responsibility of bearing off this kingdom and sending the Gospel to the ultimate parts of the earth, of preaching the poor, building up Zion, and doing all that is necessary preparatory to the coming of the Son of Man, Brigham is with you to labour with you all his days, and support himself. I have had and clothed myself from the beginning, and I am willing to do it now, and to spend all my time in the work of God, no matter in what department. If you take the responsibility, you shall have the means; but if you roll the responsibility upon me, I must have the means. If you wish me to bear off the kingdom, will you give me the means to do it with? If you will, raise your right hands. [All hands were raised. To the contrary vote, not a hand was raised.]

We all should follow our leader; and when we are perfectly united in one, we produce the best results for Israel.

God bless you! Amen.

MANNERS.—Young folks should be mannerly; but how to be so is a question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They are awkward, clownish, rough. They feel stiff, bashful, and self-conscious the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners, and that is, to do the best they can at all times, at home as well as abroad. Good manners are not learned so much as acquired by habit. They grow upon us by use. We admire the courteous, agreeable, civil, kind, gentlemanly, and manly at home, and then it will become a habit of mind which follows everywhere. A coarse, rough manner at home begets a habit of roughness, which we cannot lay off when we go among strangers. The most agreeable persons we have ever known in company were those who were most agreeable at home. Home is the school for all the best things.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER R. L. T. BANNISTER.

(Continued from page 711.)

CHAPTER IV.

THE CHARACTERISTICS AND POLICY OF A GOD.

The reader must still endeavour to bear in mind the points of view from whence we are endeavouring to demonstrate the divinity of "Mormonism." Those points, as stated in the first chapter, are—that if a religion be the production of a God, it will in the first place be adapted and natural and congenial to man. Secondly, it will be capable of explaining and showing a purpose in the mysterious promptings and endowments of his nature. Thirdly, the characteristics and policy of a God will be stamped upon it, &c.

The two first of these propositions have in a small measure been already brought before us.

We shall turn principally now to the third proposition, and see whether "the characteristics and policy of a great providing God" are marked on the views presented to us by "Mormonism." But it will be with this proposition as with those we have already commented upon—we shall not be able to confine the subject to the evidence to be drawn of this particular character; for each and every principle of "Mormonism" contains within itself more or less of every species of proof we have referred to.

The policy and characteristics of a God—where will they be displayed, in a divine religion, but in the vastness and breadth of its views concerning humanity and the arrangements of God, and in manifesting an adaptation within his plans to embrace all the works of his hands, even to the utmost verge of his operations?

According to the teachings of "Mormonism," God, instead of, as generally supposed, relieving men and women upon the earth without a system equal to guiding them as social and religious beings,—instead of sending them naked and destitute of a science equal to organizing and controlling them, at the very time when he decreed the organization of man, organized also a sublime and heavenly science fit to go with him to the earth, and be an equal counterpart and provision in respect to all his religious, social, and political wants, as the varied elements of nature were to the requirements of his body. The Deity, we are told, completed an adequate plan for the necessities of the whole man. He never meant to leave him to his own poor conceptions of government—his own jumbled speculations about eternity—his own ideas about God, or the nature of the worship he required. The whole was prepared and ushered in with man upon the earth, and would to this day have lived still flourished, and covered the whole face of the earth; but it was rejected by mankind, acting upon the agency the Creator had given them. It was organized to be worked with clear hands and pure hearts. Its organization could not exist in a sea of iniquity, for it entirely depends for its successful operation upon a sense of right and love of truth existing in the hearts of mankind; and so it passed away, although for ages a faint semblance of it, so far as its mere external form of government was concerned—namely, the Patriarchal, floated down the stream of time. The ancient Prophets and Patriarchs, however, (as Peter says,) "since the world began," prophesied, by the light of the Spirit of futurity, of a return of that system, or of a "restitution" or restoration of "all things" to their primal and legitimate base.

They saw the day when the ancient system should be restored and the "Ancient of Days" should sit enthroned in power upon this earth, when ten times ten thousands should surround his burning throne, and when he should establish among men what Daniel calls a kingdom of "glory and dominion," prepared and adapted for man's eternal government from before the foundation of the world.

The Almighty himself rules upon this principle. He is "the Father of spirits," and the power and right of his government lies in the very fact that he is a Father: but not in this alone. As he has revealed it unto us, the patriarchal rights,

great or small, must be sustained and upheld by the possession of the patriarchal attributes of righteousness upon which the principle is devised. His throne (as David says the Lord's is,) must be "preserved by righteousness." Now, all these attributes are his. He is the very fountain of them all. On this great principle he rules the heaven where he abides. There the great mercies of his soul flood out in endless streams of benevolence and goodness on his own; and from the eternal, fixed virtues of his nature he sheds out gentleness and peace and harmony around. But the root of his great authority lies in the fact that he is Father to them all.

His first-begotten Son rules next to him in power, because he naturally, on the Patriarchal principle, claims rank next to the Parental Head. He rules the rest of the sons of God, because he has, (as Paul says,) "by inheritance," (showing that the patriarchal principle is recognized where God dwells,) "obtained a more excellent name than they;" and he was "exalted above his fellows," because, in addition to his heirship, like the Father, "he loved righteousness and hated iniquity."

We have been told for ages that it is the will of "our Father who is in heaven" that similar institutions to those where he abides should some day be established upon earth—"even as it is done in heaven" are the words. Consequently, the Patriarchal principle, with all its rights of "heirship," with all its glories, with all its principles of rewarding and exalting people in proportion as they "love righteousness and hate iniquity," will then be developed amongst men, and that firmly; for, as Daniel says, when once established, "it shall never pass away."

But when will this be? The Grand Patriarch of our race, "the hair of whose head is white as wool," will come "when the thrones," or the usurpations of men, "are cast down." He will come at a time when "the veil that is spread over all nations" is "destroyed," and "death is swallowed up in victory." He will come when, by the introduction of the principles of life, through the agency of the Gospel, the inhabitants of the earth shall be able, as Paul says, to sing the song—"O death, where is thy sting? O grave, where is thy victory?" Death having passed away, the great principles of eternal family government, without impediment, can then be fully developed amongst men.

Now, to bring men to an understanding of the true, natural, and eternal order of things,—to teach and develop the necessary principles of righteousness within the souls of men and women, and to pave the way for the introduction of this heavenly kingdom, the holy Priesthood (or the right to represent the Father of heaven upon earth,) is conferred upon men. Men possessing, like Peter, the right to "bind and seal" upon earth, and to have the same "bound in the heavens," are raised up. To them are committed "keys," or authority, under the guidance of Heaven, to prepare the way for the Patriarchal reign, to "bind" and "seal" the families of the earth, to establish the marriage relationships upon eternal principles, and to set all in order for the great day that is to come.

During the days of Christ, the Apostles held these powers of Priesthood, and they exercised them. With an eye to the time when the Saints should establish upon earth, upon the family order of heaven, (or that of family within family,) they taught that "the man is not without the woman, nor the woman without the man, in the Lord." The remarks of Paul will show that, on account of the probable chances of martyrdom, it was deemed wise at that time not to enter right into matrimonial life.

The ancient Apostles called their institutions the "kingdom of heaven," because they were working for it. They did nothing but what had a reference to it. Every institution and ordinance was simply a preparation of the people for that distant day. Thus, although they could not establish the eternal kingdom, they could preach it, and prepare the minds of the Saints for it. They could "bind" and "seal" the Saints together upon heavenly principles, and then preach the day of the resurrection, when mankind, returning to the earth as actual men and women, to meet the kingdom of heaven then set up, the utility of their binding and sealing would be realized.

In these days Apostles and Prophets have been raised up to perform the same mission; but, living nearer the time that will usher in the patriarchal day, they have more practicality to prepare for it. Hence they are developing principles and

institutions pertaining to that reign unknown before: they have to familiarize men with its forms and arrangements. They call this dispensation the kingdom of God, because that for which ancient Prophets and Apostles could only indirectly prepare, they, to some extent, are establishing in the full. But in every age, when inspired men have appeared, they have been working, arranging, teaching, and preparing the sons and daughters of men in anticipation of it. Anxiously looking forward to "the times of restitution," Patriarchs and Prophets pleaded with God for large portions of the earth, and for children that should swell their train as nobles of that time. Abraham obtained the land of Canaan for an "everlasting inheritance," and a promise of children as numerous as the stars of heaven. Jacob "wrestled till the breaking of the day" for a similar blessing, and, when dying, told his children he had obtained promises that "prevailed above" those of his progenitor. All these died, not having received the fulfilment of the promises; but, as Paul says, they were "assured of them" not a whit the less.

Now, all these men and their associates, being prepared by the institutions of heaven in their own day, no matter to however small a scale developed, inasmuch as they go to make up the great family circle of the period, and add to the splendour, perfection, and happiness of that reign, belong to it just as much as we. Hence the meaning of those mystic words of Paul, referring to the ancient fathers—"We, without them, cannot be made perfect."

Thus will be blended in one grand whole the labours of all righteous men from the dawn of creation. Thus will be exhibited and brought to a glorious end the efforts and movements of the Almighty in all periods, and humanity brought round to move in its natural and eternal road.

Having thus briefly shown that "Mormonism" ascribes to Deity a grand and comprehensive plan for humanity, and one that will eventually triumph, let us endeavour to draw attention to the breadth and vastness of that scheme, with its applicability for the glory of the Creator and the benefit of man.

The Gospel of salvation, as developed by the Prophets and Apostles of the last days, is the Gospel of life and progress throughout the dominions of heaven. It is that scheme by which Jehovah carries on his benevolent operations. It includes the principles by which he adds to his dominions, by which he orders and controls them, by which he disseminates among them light and truth, and by which he everlastingly advances them towards perfection.

To understand this subject properly, it will be necessary here to state that, in the light of "Mormonism," but one species of beings exists throughout the creations of God. An Apostle of this Church has said in his "Key to Theology"—

"God, angels, and men are all of one species, one race, one great family, widely diffused among the planetary systems as colonies, kingdoms, nations, &c. The great distinguishing difference between one portion of this race and another consists in the varied grades of intelligence and purity, and also in the variety of spheres occupied by each in the series of progressive being. . . . There is one Superior Head, who is over all, and through all, and in all kinds, by the power of his Spirit."

The great heirwork of all the operations of this Head is the Patriarchal principle, for it includes the principles of increase and government within itself; while all sentiments or principles of truth and holiness grow naturally out of it, and are, in one sense, made necessary by it. They are the natural attributes and glories of its career. The scheme is, however, one. The principles of increase make love of truth and order necessary, while the principles of wisdom, light, and truth push the principles of increase forward by showing the glory, beauty, and benefit of the extension of the race. "Religion" and "nature," as the terms are generally used, are not two systems: each grows out of the other.

So far, then, as true government is concerned, the Patriarchal system is the natural and legitimate plan. It springs out of the affections and the natural sensations of manhood. A propension to reverence and obey such a form of government is seen in the heart of every child that is born into the world; and, but that parents by unwise and inconsistent conduct crush out the natural reverence and respect ever turning towards them as naturally as the flower turns towards the sun, there would be of themselves grown up upon this earth a million such govern-

ments on a small scale, each bearing witness of the original plan of heaven, notwithstanding that the ambition, the cruelty, and the usurpation of ages have long since wiped out the institution from the great nationalities of the earth.

On this simple principle, then, springing out of nature's own immutable and eternal laws, combined with that other portion of the great Gospel science which has reference to guiding the intelligence and the affections, the Almighty rules the worlds. He reveals principles of truth, justice, charity, and love, and then ties and consolidates the whole together by the agency of natural affections growing out of family ties. Thus (if we may so speak,) he walks himself of nature, and interweaves her eternal movements in the plan of life and salvation; and thus the whole universe moves on eternally one glorious framework the whole, owing to the perfection of the scheme, a blended self-sustaining mass of creative and ever-progressing power.

It will be seen by the student of this science of life that the Patriarchal scheme of government embraces within in an adaptation to the government of any number of intelligencies, from the smallest number to the largest of which the mind can by any possibility conceive. It is that splendid and efficient scheme of government which provides men with governors in and by the very act that provides the man. It is therefore like the rest of the works of God, self-sustaining.

We see in "nature" an instance of his principle of combining life and government. The little twig, however, or branch, each moisture, sap and nourishment the trunk shoots and leaves. The branch provides the stream of life as well as stay and support for the twig; the trunk, in its turn, feeds and holds together in union the branches and the twigs; while the roots are sources of government, or life and unity, for branches, twigs, shoots, and leaves. The whole system may be taken to represent a great system or combination of families springing from one head, and deriving its whole necessary and complete organization from some parent tree, which gave it and a thousand other such complete systems a birth; while this still greater parent also derived its complete and perfect organization from a tree still higher up the stream—still farther back.

So with the families—the great races of eternity, or the "worlds" which Paul says Jesus and his Father have made. Worlds have sprung from worlds, race from race. Thus system has given birth to system, while each legitimately controls the destiny of that to which it has given birth.

The great government of heaven, then, where it is fully established, commences with simple fathers of families; above them rise patriarchs of tribes; above patriarchs of nations; then the great Patriarch of a world. But the government does not stop here; for, as he spoke of from a tree still farther back—that one that gave him and a thousand such grand patriarchs birth, there is a higher and a mightier government still. This government rises above governments, and endlessly controlled on the same eternal principle of fatherhood. Each is through the true principles of self-government, the true and invariable principles of happiness and of eternal progress; and thus each (so to speak,) governs itself, while ever rendering homage, love, and obedience to its federal head—each perpetuating the glories and perfections of eternal Divinity, and spreading out through the vault of immensity the eternal government of God.

In this great principle of union is naturally combined a means for the endless extension of the Creator's glory, and no less for the progress of man. The Creator's interests is seen to be bound up in that of man's, and man's no less interwoven in that of his Great Parent.

Man is viewed in the light of the offspring of Deity, with all the powers and faculties for endless rule within his soul—as capable of developing within himself all the attributes necessary for a great head, and as capable of endless obedience to his race from homage to whom these attributes can be applied.

"Mormonism," then, points man in his own offspring, and to the qualities within his soul as the means for his future greatness; but that only on the condition of perfect obedience to the whole law of his being, which necessarily includes the practice of every principle and sentiment of the Gospel of Jesus; without which, he cannot (were such a thing possible) enjoy the progress and [illegible]

consequently would soon bring itself to its right.

As the proper foundation for this increase on [illegible] principles, in union with all principles of concord and order existing among the intelligencies of heaven, it pleased the Almighty, for that end all existing, exalted and sanctioned by the power appointed from above as the foundation, upon which he shall begin. It then points him to the sentiments of the Eternal Gospel as the means by which he will draw all entirely content to bite the bosom of his offspring. It points him to the Father of the heavens as the pattern for his reign, and then directs him to the eternal future as the sphere of his dominion, to which, if built upon right principles, there shall be no end. And thus "Mormonism," for the first time in this world since the days of the Apostles, explains upon what principle and through what channel each and every man who obeys the Gospel is to realize its great promise of "thrones, dominions, principalities, and powers,"—explains it upon a principle that will not wait to take nature out of her track, or blot her course out altogether, in order to make the Gospel true. Men have looked everywhere but to hope in the native powers of their own organization for the road to salvation. They have looked up to heaven into space, and even into a supposed place a little "beyond" it, for the groundwork upon which their eternal "house" was to be built. They have considered that the best way to contemplate the nature of their future salvation was to try and forget themselves and all the conditions by which the Almighty had surrounded them, and then hunt elsewhere for correct notions concerning it. They have held (practically) the most absurd long notion, that the Almighty, after endowing them, within their own being, with the elements for producing joy, life, and progress as long as they existed—after placing them in the midst of conditions calculated to call and keep every qualification of their being in ceaseless activity, meant to turn his back upon his glorious work, begin again, and from new materials build man a structure that should last eternally;—just as if the Almighty ever laid a basework that was not identical in character with his superstructure! or as if he ever reared a superstructure that was not in complete harmony with, and a natural continuation of, all that preceded it!

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 1, 1860.

In our preceding Number we published, in connection with our instructions, the Editorial of President Young to which we direct the special attention of the [illegible] and we doubt not the inauguration of the change therein [illegible] will be hailed by them with a degree of pleasure and satisfaction seldom equalled in this Mission or throughout the world. The necessity of this change to the healthy and prosperous condition of the multiplied and growing interests of the work of the Lord must be apparent to both the Priesthood and Saints. In the change from the old system to the new, there will doubtless be individual cases where there will be more or less responsibility and embarrassment incurred by a few. To all such we wish to say, "Possess your souls in patience," and at the earliest possible opportunity afforded us all such cases shall have our special consideration and attention. In the Discourse above mentioned, and what may preclude some lengthier treatise upon the subject, will be found that which will regulate our further [illegible] for the future, we [illegible] the earthly period of what [illegible] in all the Priesthood and Saints.

NEW YORK CONFERENCE.—A Conference was held in New York, October 7th, 1840. The numbers reported in the Branch at that place, including the Priesthood and Saints, were 439. From the reports, a good spirit prevailed generally among the Saints, as well as a general feeling of inquiry amongst the higher classes. Many have turned their attention to the investigation of our doctrines, who hitherto were indifferent to them; and it is to be hoped that the work will take a fresh impetus in that nation; and we feel assured, under the experienced guidance of O. Pratt, senior, and Erastus Snow, of the Quorum of the Twelve, who are now in the Eastern States, that much good will be done, and many be added to the cause of truth. Besides the Branch at New York, several Branches scattered through different parts of the country were represented at the Conference, making an aggregate of 539. For the information of the Saints in this country, we will state that there is a large flourishing Branch of the Church in Boston.

We trust that the Elders which have been appointed to the United States this season may be abundantly blessed in their labours.

HISTORY OF JOSEPH SMITH.

(*Continued from page 744.*)

[February, 1844.]

As to the contiguous Territories to the United States, wisdom would direct no tangling alliance. Oregon belongs to this Government honourably; and when we have the red man's consent, let the Union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship, and refuse not the same friendly grip to Canada and Mexico. And when the right arm of freemen is stretched out in the character of a navy for the protection of rights, commerce, and honour, let the iron eyes of power watch from Maine to Mexico, and from California to Columbia. Thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land. They have burst the chains of oppression and monarchy, and multiplied its inhabitants from two to twenty millions, with a proportionate share of knowledge keen enough to circumnavigate the globe, draw the lightning from the clouds, and cope with all the crowned heads of the world.

Then why—oh, why will a cone-demolishing people not arise, phœnix-like, over the cinders of Martin Van Buren's power, and over the sinking fragments and smoking ruins of other estimment politicians, and over the windfalls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the *burst, bleeding wounds* of a sore but blessed country?

The Southern people are hospitable and noble. They will help to rid so *free* a country of every vestige of slavery, whenever they are assured of an equivalent for their property. The country will be full of money and confidence when a National Bank of twenty millions, and a State Bank in every State, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults, but they should never be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the King and ministry of England should pursue to the then colonies of the new United States, might be a genuine rule of action for some of the *breath-made* men in high places to use towards the posterity of this noble, daring people:—

> "Be to her faults a little blind;
> Be to her virtues very kind."

We have had Democratic Presidents, Whig Presidents, a pseudo-Democratic-Whig President, and now it is time to have a *President of the United States*; and let the people of the whole Union, like the infallible

Romans, whenever they find a *promise* made by a candidate that is not *practised* as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle.

Mr. Van Buren said, in his inaugural address, that he went 'into the Presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress, to abolish slavery in the district of Columbia, against the wishes of the slave-holding States, and also with a determination equally decided to resist the slightest interference with it in the States where it exists.'

Poor little Matty made this rhapsodical sweep with the fact before his eyes, that the State of New York, his native State, had abolished slavery without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists, constitution or no constitution, people or no people, right or wrong: *Vox Matti—vox Diaboli* ('the voice of Matty'—'the voice of the Devil). And, peradventure, his great 'sub-treasury' scheme was a piece of the same mind. But the man and his measures have such a striking resemblance to the anecdote of the Welshman and his cart-tongue, that when the Constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was so short that it needed a *sub-treasury* to save the funds of the nation, *it could be spliced!* Oh, granny, granny, what a long tail our puss has got! (As a Greek might say, *Hysteron proteron* (the cart before the horse). But his mighty whisk through the great national fire, for the presidential chesnuts, *burnt the locks of his glory with the blaze of his folly!*

In the United States the people are the Government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentlemen that should be honoured at home and abroad, on the land and on the sea. Wherefore, were I the President of the United States, by the voice of a virtuous people, I would honour the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots who carried the ark of the Government upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave States, I would use all honourable means to have their prayers granted, and give liberty to the captive by paying the Southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!

When the people petitioned for a National Bank, I would use my best endeavours to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means. And when the people petitioned to possess the Territory of Oregon, or any other contiguous Territory, I would lend the influence of a Chief Magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea, and and make the wilderness blossom as the the rose. And when a neighbouring realm petitioned to join the union of the sons of liberty, my voice would be, *Come*—yes, come, Texas; come, Mexico; come, Canada; and come, all the world: let us be brethren, let us be one great family, and let there be a universal peace. Abolish the cruel custom of prisons (except certain cases), penitentiaries, court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yes, I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom; and God, who once cleansed the violence of the earth with a flood, whose Son laid down his life for the salvation of all his Father gave him out of the world, and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people. With the highest esteem, I am a friend of virtue and of the people,

JOSEPH SMITH.

Nauvoo, Illinois, Feb. 7, 1844."

A piece of doggerel appears in the *Warsaw Message* of this date, entitled "Buckeye's Lamentations for the Want of more Wives," evidently the production of Wilson Law, and breathing a very foul and malicious spirit.

CURIOUS GEOLOGICAL DISCOVERY.—The new dock at West Hartlepool has in its progress revealed several facts of great geological interest. Beneath the mud, sand, and silt of the "pool" or slake (which has extended considerably beyond its present boundary,) there exist the remains of an ancient forest, with its timber trees and other plants as they grew and decayed on the spot, forming an accumulation of vegetable matter of considerable thickness. In this, besides the hazel nuts in great number and perfection, are the antlers and border portions of the stag—the hart of the olden time. Portions of the skull of an ox have also been found.

SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the "Deseret News.")

Convened in the Tabernacle, Great Salt Lake City, Saturday, October 6, 1860, 10 a.m. President Brigham Young presiding.

On the Stand: Of the First Presidency—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow, and Franklin D Richards.

Of the First Presidency of Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Horace S. Eldredge.

Of the High Priests—John Young, Edwin D. Woolley, and Samuel W. Richards.

Of the Presidency of the Stake—David Fullmer and George B. Wallace.

Patriarchs—John Smith, John Young, and Isaac Morley.

Reporters—George D. Watt and John V. Long.

The Conference was called to order by Elder Orson Hyde.

Choir sang—"The morning breaks, the shadows flee."

Prayer was offered by Elder Ezra T. Benson.

Choir sang—"I'll praise my Maker while I've breath."

President H. C. Kimball made pointed and spirited remarks on the organization of the kingdom of God in the last days. Said it is a kingdom which differs from all others in one respect—viz., it concerns everybody in every nation, land, and clime upon this earth. It is the duty of all members in this Church to lay aside their selfishness and let all their interests be in the kingdom of God, for the Almighty will bring every son and daughter of Adam to an account for their acts in relation to his kingdom. Remarked that we had come together to worship God, to speak of his purposes, and bear testimony of his works; and all should feel that they have a portion of the responsibility upon their own shoulders. Counselled those holding the Priesthood to honour their calling.

Elder George A. Smith bore testimony to the truth of the Gospel he had received, and spoke of the great pleasure he felt in being able to meet with the brethren and sisters once more, after having been deprived of that privilege for over thirteen months, through lameness. Observed that if we are in the path of duty, we shall continually have the Spirit of the Lord to assist us to bear record of what is taught to us by the First Presidency of the Church; but if our minds are set upon earthly things, we become darkened in our vision. Reviewed the labours of the Saints in this Territory since their first settlement here. He testified to the revelation of the fulness of the Gospel, and the visible manifestation of the power of God in the affairs of this people. Said that if the Saints will be faithful, they will have a lamp to guide them in the ways of life.

President Brigham Young expressed himself very thankful for the favourable circumstances that surrounded the Latter-day Saints at the present time. Spoke of the wisdom, ability, and talent that we see displayed among the children of men, and observed that all they possess is the gift of God to them, although they do not appreciate those things as from the Almighty. He said that he had frequently been much pleased and gratified in hearing the Elders speak, in observing their manner of communication, feeling and testing their spirits, and learning what was in them. When the sound of this Gospel goes to the nations, it carries conviction to the hearts of the people. In alluding to the travels of the Saints in these days, he remarked—We have been driven, and, thank God, for the last time. We are here, and this is where the Lord wants us to be. Men who have within them that living testimony of the Holy Ghost, obtained through obedience, lose it when they deny the faith; but it is our duty to keep that constantly within us, to

be able at all times to give a reason for our faith and hope. Gave an important lecture to the Bishops relative to their respective duties. Related some circumstances that transpired in Nauvoo, with the Temple Committee, that every man seemed to look to his own interest, instead of looking to the interests of the kingdom of God, which he contended was the first duty with every true Saint.

President B. Young pronounced the benediction, and the Conference adjourned till two o'clock.

2 p.m.

Choir sang—"Come, all ye Saints who dwell on earth."

Prayer by Elder Orson Hyde.

Choir sang—"Come, ye that love the Lord."

President Brigham Young gave a brief account of the Church train that has come across the Plains this year, in charge of Elder Joseph W. Young. He would like to have enough waggons to go to the frontiers to bring all the Saints who wish to come here; and it can easily be done, if the people will send back their teams, as some few have done this year. Briefly referred to the travels of Zion's Camp, how that they travelled over 2,000 miles in three months. Enlarged upon the facilities for gathering the poor, by sending teams from this place to the Missouri river, in the spring, loading up and returning in the same season.

Bishop Edwin D. Woolley referred to his trip to the States. Complimented Elder Cannon for his good management of the emigration. He was very grateful for having been preserved on his journey. Alluded to his visit to St. Louis and other cities in the States. Admonished the Saints to keep their covenants and to be diligent in all things.

Elder Joseph W. Young gave an interesting lecture on the science of entomology, explaining the art of preserving cattle upon the Plains, and making them perform two trips across the Plains in one season. He was glad to be at home again, in the society of his friends and brethren, and prayed that the people might be faithful in the performance of all their duties, as children of the Most High.

Choir sang—"Rejoice, ye servants of our God."

Bowery, Sunday, Oct. 7, 10 a.m.

Choir sang—"All praise to our redeeming Lord."

Prayer was offered by President Joseph Young.

Choir sang—"Arise, O glorious Zion."

Elder Orson Hyde said the testimony of the servants of God is destined to search the hearts of the people wherever it goes. Bore testimony to the truth of the work of God, and gave an interesting account of the revelation given in Hyde Park Branch relative to the re-organization of the First Presidency, and remarked that the revelation was given some time before the subject was named in public, making the organization of the First Presidency *Vox Dei vox populi.* Asked the question, Who does not know that the voice of President Young is the voice of God? Whatever is spoken by the Spirit of the Lord is scripture, as much as that which has been written. Referred to a revelation which the Lord gave twenty-seven years ago last December, speaking of the division of the American Government, and specifying the place where it should commence, and commented upon this revelation at some length, adverting in a particular manner to the Democratic party having been broken to pieces at the late Charleston Convention. Quoted the texts—"Out of Egypt have I called my son." "Whosoever falleth upon this stone shall be broken to pieces." Said the Lord will visit the United States with famine, tornadoes, and a thousand plagues that it has not entered into the heart of man to think of; and testified that all the words of the Lord will be fulfilled, whether spoken by his own voice or by the voice of his servants.

President Brigham Young said that he realized there were hundreds and thousands of Elders present who would like to have the privilege of speaking to the people and bearing testimony to the truth. He considered the testimony borne in the morning was full of meaning, of matter, and of spirit. Reasoned upon the question of authority and the necessity of having the proper credentials. The world of mankind suppose that they are persecuting us with the same effect and result as they persecuted Martin Luther, John Wesley, John Knox, and all the Reformers, from the fifteenth century till

now: but it is not so. They will have to pay every debt they contract with the Latter-day Saints. The Lord gave a revelation twenty-seven years ago, in which it was stated that they would be divided in the United States, commencing just where they have. All we can do is to preach to them, plead with them, and offer them the words of eternal life. The present Government will be broken: the adhesiveness has already gone from the nation, and it is fast departing from the people.

The Lord will consummate his work where he commenced it. He commenced here. The garden of Eden was upon this land; but in floating the ark of Noah, the Lord took the family of Noah to another land; and now he has brought back Zion to this continent, and here he will consummate his work and come and reign with his people. Made a few remarks upon the figure of the potter's vessel and the Parable of the Ten Virgins, and asked the question, Where did the five foolish virgins go? Spoke of the kingdoms that are prepared for the Saints of God, and also of the different degrees of glory in store for those who know not God—who live and die and go into the spirit-world without receiving the Gospel in its fulness and power. Remarked that the centre stake of Zion is Independence, Jackson County, Missouri, and that the Saints will be gathered there and rear a Temple to the Most High. The religion we profess is fulfilling the words of Jesus. It is calling the people out from the nations, causing them to leave fathers, mothers, sisters, brothers, husbands, wives, and children for the Gospel's sake, and thus having their relationship in the Gospel of Christ exclusively. The love that this Gospel produces is the love of eternal lives, and hence it pervades over every other feeling.

Choir sang—"Come, listen to a Prophet's voice."

Benediction by Elder George A. Smith.

(*To be continued.*)

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—An order of the day of the King declares that the Garibaldian army has well deserved the gratitude of the country, and determines its re-organization. A letter of the King has been published, granting 200,000*f.* for popular education in the city of Naples. Reactionary movements continue. The provinces of the Abruzzi have partly risen in insurrection. The *Pays* says:—"Five Neapolitan provinces are in a state of siege, caused by the movement of the Anti-Annexionists." The Sardinians have further invaded the Papal States. They have occupied Terracina, and are marching upon the territory of Ponte-Corvo. Cardinal Antonelli has protested against this fresh invasion of Roman territory. General Goyon has intimated to the Piedmontese to evacuate Terracina. Gaeta still resists, and its reduction offers difficulties. The Dowager Queen of Naples has arrived at Rome with the Princess and young children. They reside at the Quirinal. The young Queen remains at Gaeta with the Princes. The French are about to occupy Terracina. The *Patrie* says:—"Austria is about to send an army of observation into Transylvania, on the Moldo-Wallachian frontier."

AMERICAN.—The great contest for the election of President of the United States in 1860 has resulted in the election of the Black Republican candidate. Mr. Abraham Lincoln has been elected President of the United States, and Mr. Hannibal Hamlin Vice-President. Mr. Lincoln obtained an immense majority. In New York alone it is said that the majority in his favour was 10,000. Of course, the Slave States are in a terrible rage, and we may expect every fresh mail to bring news of an increasing excitement, political hostility, and disunion. It is not improbable that the termination of the contest for the election of President, which resulted in the triumph of the Republican party, will prove to be in fact the beginning of a greater and more terrible contest resulting in —who can tell what? The following is from the *Deseret News*:—"Hon. John F. Kinney, Chief-Justice of the Supreme Court for Utah Territory, arrived in this city by Eastern mail-stage on Thursday evening last, in excellent health, and met with a cordial welcome from his old friends and acquaintances. We welcome the return of the Judge, and trust that the friendly relations heretofore existing between us will not be impaired by any circumstances that may hereafter arise." The *Mountaineer* of October 6th says:—"Captain Joseph W. Young's freight train arrived on Wednesday last. Captain W. Budge's emigrant train arrived yesterday afternoon. Four deaths are reported, and as many births. This is the last emigrant train."

MEMORABILIA.

Force of Falling Bodies.—A body falling one foot strikes with a force eight times that of its own weight.

Number of Languages.—There are 3,664 known languages and dialects now used in the world. Of these, 276 are African; 587 European; 937 Asiatic; and 1,624 American.

The Furies.—In mythology, the Furies (also called Eumenides,) were three daughters of Acheron and Nox—namely, Alectro, Tisiphone, and Megæra, armed with serpents and burning torches.

Horse-Power.—The power of a horse is conventionally understood to be that which will elevate a weight of 33,000 lbs. to the height of one foot in one minute of time, equal to about 90 lbs. at the rate of four miles an hour.

National Miles.—The number of yards in a mile is different in different countries. In Russia it is 1,100; Italy, 1,467; America, 1,760; England, 1,760; Scotland, 2,400; Ireland, 2,400; Poland, 4,460; Spain, 5,028; Germany, 5,857; Sweden, 7,283; Denmark, 7,283; Hungary, 8,800.

English Pope.—The only Englishman ever elected to the Papal chair was Nicholas Breakspear (Adrian IV.), who was born at Langley, near St. Alban's, Hertfordshire. He was elected Pope in November, 1154; and, after reigning four years and ten months, was suffocated by a fly getting into his throat while drinking.

Bay of Biscay.—There are two bays of this name: the one is a portion of the Atlantic, lying north of the Province of Biscay, between the projecting coasts of France and Spain, and extends from Ushant to Cape Finisterre; and the other is on the south coast of Newfoundland, between Cape Race and Cape Line.

Indications of Weather.—Crows have a wonderful instinct of atmospheric changes. In the summer season of the year, it is a sure indication of a fine day when it leaves its rookery early in the morning, takes a high flight in the air, and moves with acceleration in a direct line, as if it had a long journey to perform. On the other hand, when it rises late, and moves slowly from its roosting-place with a slow, hesitating flight, and alights on solitary trees, dykes, or palings, at no great distance from its domicile, rain may be expected in less than twenty-four hours. When they hold a merry meeting in the air, darting to-and-fro in every conceivable direction with the rapidity of lightning, each piping to himself in his highest and merriest key, such exhibitions foretell soft squally weather, with occasional showers. In winter, from one to two or more days before a fall of snow, they may be seen congregated in the fields in immense numbers, moving slowly along the surface of the ground, diligently searching as it would appear for food.

VARIETIES.

Little things please little minds.

High minds, like high hills, are barren, but valleys are productive,—so are humble souls.

Another planet has been discovered (by Goldschmidt). It is in the constellation Aquarius, and is named *Dana*, bringing up the number of known planets to 60.

Not Caught There.—"Jacob," said a father, "yesterday I forbade you associating with the neighbouring children any more, and to-day you have disobeyed me. The next time I catch you there I shall be obliged to punish you." The next day Jake was there again, totally oblivious of the interdiction until he saw his father entering the neighbour's yard, with a rod in his hand. Jake made for the fence, over which he leaped, pursued by his father, and ran home: there he was caught. "Now, my son," said the irritated father, "what did I tell you I would do yesterday?" "You told me, father, that if you caught me there again, you would punish me." "Well," said the father —— 'Hold on, father!" said the little reprobate, who knew that if he made his sire laugh, the matter would be right; "you did'nt catch me *there*—you catched me *here*!" The desired effect was produced, and the rod was dropped; but the interdiction was renewed—"If I ever see you there, or hear of your being there, no matter where I catch you, you will catch a flogging." Jake deemed it prudent not to transgress again.